DOCUMENT RESUME

ED 375 195 UD 030 027

TITLE	"Creating Unity from Diversity: Finding Our Commonalities, Respecting Our Differences." Presenter Abstracts of the Annual National Conference of the National Multicultural Institute (9th, Washington, D.C., May 19-22, 1994).
INSTITUTION	National Multicultural Inst., Washington, DC.
PUB DATE	May 94
NOTE	64p.
AVAILABLE FROM	National Multicultural Institute, 3000 Connecticut Avenue, N.W., Suite 438, Washington, DC 20008-2556 ($10 plus $2 postage).
PUB TYPE	Collected Works - Conference Proceedings (021)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Abstracts; Conflict Resolution; *Cross Cultural Training; *Cultural Awareness; Cultural Differences; Curriculum Development; Elementary Secondary Education; Homosexuality; Immigrants; *Multicultural Education; Psychological Testing; Racial Differences; *Racial Discrimination; *Refugees; Work Environment
IDENTIFIERS	Commonality; *Diversity (Groups)

ABSTRACT

This is primarily a collection of abstracts for training workshops for professionals in the field of multicultural education. The abstracts are: (1) "An Exploration of the Unspoken: A Group Relations Approach to Multicultural Dialogue" (Zachary G. Green); (2) "Exploring Our Cultural Assumptions" (Daniel Rivera); (3) "Challenging Homophobia: Perspectives from the Multicultural Gay Community" (Bonnie Berger); (4) "On Race and Racism" (Lauren N. Nile); (5) "Strategic Cultural Change: Creating High Performing Inclusive Organizations" (Judith H. Katz); (6) "From Dominance to Diversity: Creating a New Paradigm for the Workplace" (Kathleen Saadat and Gary Howard); (7) "Cross-Cultural Training and Diversity Training: What Difference Does It Make? (Johnnie H. Miles and Sandra M. Fowler); (8) "Psychological Testing with Civil War Refugees from Central America and Africa" (Sara Nieves-Grafals); (9) "Refugee Mental Health: A Case Study Seminar on Clinical Interventions and Research Validity" (Robert S. McKelvey and Kim Pham); (10) "Treatment of Post-Traumatic Stress Disorder in the Arab-American Community" (Nuha Abuddabbeh); (11) "Toward a Psychology of Difference" (Jean Lau Chin); (12) "A Holistic Approach to Multicultural Education" (Deborah A. Batiste and Pamela C. H. Harris); (13) "Research Findings in Multicultural Education" (Carlos F. Diaz); (14) "Infusing Diversity Perspectives into the Curriculum" (Sandra D. Mangano); (15) "International and Inter-Ethnic Conflict Resolution" (John McDonald and Louise Diamond); and (16) "Community Policing: Forging Partnerships with Diverse Neighborhoods" (Al Dean, and others). Contains 52 references. (SLD)

NATIONAL MULTICULTURAL INSTITUTE

3000 Connecticut Avenue, NW • Suite 438 • Washington, DC 20008
TEL (202) 483-0700 • FAX (202) 483-1233

ED 375 195

Ninth Annual National Conference

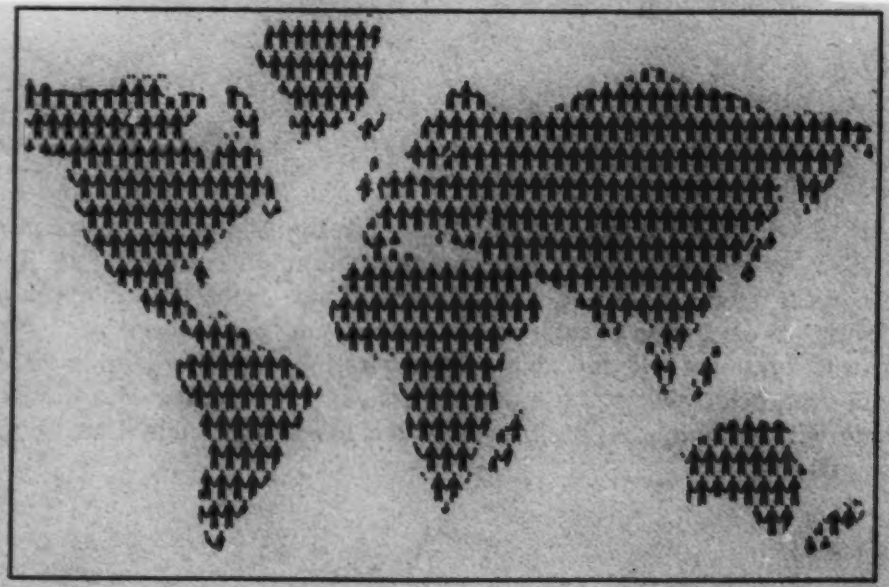
"Creating Unity from Diversity: Finding Our Commonalities, Respecting our Differences"

May 19 - 22, 1994

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
S. Snyder
N Multicult Inst
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

PRESENTER ABSTRACTS

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.



U030027

BEST COPY AVAILABLE

The National Multicultural Institute (NMCI) is a private, non-profit organization founded in 1983. Its mission is to increase communication, understanding and respect among people of different racial and cultural backgrounds in the United States and to provide a forum for discussion of the critical issues of multiculturalism facing our society today. A national training and development organization, NMCI organizes three conferences a year, offers diversity training and consulting, produces educational resource materials, and initiates pilot programs in cross-cultural mental health and conflict resolution.

NATIONAL MULTICULTURAL INSTITUTE

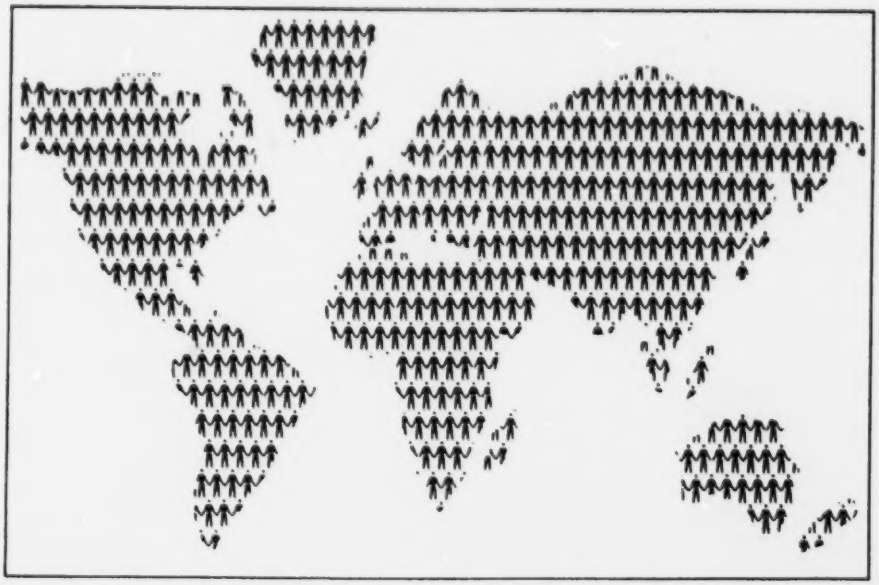
3000 Connecticut Avenue, NW • Suite 438 • Washington, DC 20008
TEL (202) 483-0700 • FAX (202) 483-5233

Ninth Annual National Conference

"Creating Unity from Diversity: Finding Our Commonalities, Respecting our Differences"

May 19 - 22, 1994

PRESENTER ABSTRACTS



Presenter Abstracts - May 1994

Table of Contents

	Page
List of Presenters	3
CULTURAL AWARENESS	
An Exploration of the Unspoken: A Group Relations Approach to Multicultural Dialogue Zachary G. Green, The Alexander Institute	6
Exploring Our Cultural Assumptions Daniel Rivera	11
Challenging Homophobia: Perspectives from the Multicultural Gay Community Bonnie Berger	13
On Race and Racism Lauren N. Nile	16
WORKPLACE DIVERSITY	
Strategic Cultural Change: Creating High Performing Inclusive Organizations Judith H. Katz	20
From Dominance to Diversity: Creating a New Paradigm for the Workplace Kathleen Saadat and Gary Howard, The REACH Center	23
Cross-Cultural Training and Diversity Training: What Difference Does It Make? Johnnie H. Miles and Sandra M. Fowler	25

CROSS-CULTURAL MENTAL HEALTH

Psychological Testing with Civil War Refugees from Central America and Africa
Sara Nieves-Grafals 28

Refugee Mental Health: A Case Study Seminar on Clinical Interventions and Research Validity
Robert S. McKelvey and Kim Pham 35

Treatment of Post-Traumatic Stress Disorder in the Arab-American Community
Nuha Abuddabbeh 38

Toward a Psychology of Difference
Jean Lau Chin 41

MULTICULTURAL EDUCATION

A Holistic Approach to Multicultural Education
Deborah A. Batiste and Pamela C. H. Harris 42

Research Findings in Multicultural Education
Carlos F. Diaz 46

Infusing Diversity Perspectives Into the Curriculum
Sandra D. Mangano 48

CROSS-CULTURAL CONFLICT RESOLUTION

International and Inter-Ethnic Conflict Resolution
John McDonald and Louise Diamond 52

Community Policing: Forging Partnerships with Diverse Neighborhoods
Al Dean, Susan Levin and Lt. Earl Walts 54

Presenter Abstracts - May 1994

Presenters

Nuha Abudabbeh, PhD, a Palestinian Arab American clinical psychologist, is founder and Executive Director of the Naim Foundation, an organization providing mental health services to the Arab community in the Washington, D.C. area. A practitioner for 27 years, she is a talk show host for an Arabic mental health call-in show.

Deborah Batiste, MA is Education Coordinator of the Anti-Defamation League's A World of Difference project which trains educators and student leaders throughout the Washington, D.C. area. Previously, she was a teacher and a writing and curriculum specialist for Prince George's County Public Schools.

Bonnie Berger, BA is founder and principal consultant of Bonnie J. Berger and Associates, a a firm specializing in multicultural issues, board development, team building and meeting/retreat facilitation. She is also Co-Chair of the Gay and Lesbian Interests Consortium of Montgomery County, Maryland.

Reena Bernards, MA is an organizational development consultant and a trainer in conflict resolution. She is the initiator and co-coordinator of the Dialogue Project between Jewish and Palestinian Women in the United States and has worked with Latino and African American community agencies in Washington, DC.

Jean Lau Chin, EdD is Executive Director of South Cove Community Health Center in Boston and has been delivering mental health services to inner city populations for more than 20 years. She is co-author of the forthcoming books, *Diversity in Psychotherapy: The Politics of Race, Ethnicity and Gender* and *Transference and Empathy in Asian American Psychotherapy.*

Louise Diamond, PhD is co-founder and Executive Director of the Institute for Multi-Track Diplomacy and is Educational Director and Training Supervisor of the "Peacekeeper Mission," an international peace education program. She is also founder and Director of PeaceWorks, a peace education, training and consulting organization in Washington, D.C.

Carlos F. Diaz, PhD is Associate Professor of Education at Florida Atlantic University in Boca Raton. A specialist in multicultural education, he is editor and contributing author of *Multicultural Education for the 21st Century.*

Sandra M. Fowler, MA, past President of the International Society for Intercultural Education Training and Research (SIETAR International), currently conducts organizational development, intercultural consulting and training for a variety of clients. Previously she managed the U.S. Navy's Cross-Cultural Program.

Zachary Green, PhD is Co-Director of The Alexander Institute, a nationally known multicultural psycho-therapy and consultation organization in Washington, D.C.

Pamela C.H. Harris, MA is the Multicultural Education Coordinator for Prince George's County Public Schools Office of Equity Assurance Programs. She has been with Prince George's County Public Schools since 1973 and has served as a special education teacher and a learning problems resource specialist.

Gary Howard, Med is President of REACH for Excellence, Inc., a diversity training and consulting company in Seattle. He is the founder of the REACH Center for Multicultural and Global Education and the author of numerous articles on diversity training.

Judith H. Katz, EdD is Vice President of the Kaleel Jamison Consulting Group, Inc. She has focused her twenty-year career in organizational development on linking strategic initiatives with diversity efforts. Her book, *White Awareness: Handbook for Anti-Racism Training*, was one of the first works to address racism from a white perspective.

Susan Levin, MA is Training Coordinator for the National MultiCultural Institute and conducts valuing diversity training for the Police Foundation. She also is mediator for the D.C. Mediation Service and the D.C. Office of Human Rights.

Sandra D. Mangano, EdD is supervisor of Gifted, ESL, Migrant and Multicultural Education for the North Penn School District in Lansdale, Pennsylvania and Chair of the Multicultural Task Force for the District.

Ambassador John McDonald, JD is a lawyer, diplomat and peacemaker who co-founded the Institute for Multi-Track Diplomacy in Washington, D.C. He was appointed by Presidents Carter and Reagan to represent the United States at various UN world conferences. He currently teaches at The George Washington University Law School and is a past President of the Iowa Peace Institute.

Robert McKelvey, MD is Head, Division of Child and Adolescent Psychiatry, Baylor College of Medicine in Houston. He is the founder of the Mental Health Center for Vietnamese Children and Families and is currently conducting studies of the effects of immigration on Amerasian mental health.

Johnnie H. Miles, PhD is President of J.H. Miles and Associates, a management consulting and training firm in Fairfax, Virginia. She has worked over a twenty-year period as a college professor and consultant with a focus on cultural diversity and career development of women and minorities. She has also taught in Africa, Asia and Latin America.

Sara Nieves-Grafals, PhD is a clinical psychologist in independent practice in Washington, DC. She has extensive experience working with issues relating to migration and PTSD and serves as a consultant to community agencies, schools, mental health centers and the courts.

Lauren N. Nile, JD is Director of Training for the National MultiCultural Institute. She specializes in conducting workshops on cultural diversity and on preventing sexual harassment for Fortune 500 corporations, non-profit organizations and government agencies.

Daniel Rivera, BA is a trainer in multicultural alliance building based in Brooklyn,NY. He is a consultant in leadership development to national and international groups including Children of War and Youth Build, Inc. He is also co-founder of the Puerto Rican Leadership Group in New York City and is a Taino story teller.

Kathleen Saadat, BA is a member of Oregon State University's Board of Visitors for Minority Affairs. She served as Executive Director of the Oregon State Commission on Black Affairs and as Oregon's Director of Affirmative Action.

CULTURAL AWARENESS

THE ALEXANDER INSTITUTE
1730 K Street, N.W.
Suite 304
Washington, D.C. 20006

Telephone (202)973-0155
Facsimile (202)331-3759

AN EXPLORATION OF THE UNSPOKEN:
A GROUP RELATIONS APPROACH TO MULTICULTURAL DIALOGUE

A TWO-DAY WORKSHOP
INTERMEDIATE/ADVANCED

PRIMARY TASK

The primary task of the workshop, AN EXPLORATION OF THE UNSPOKEN: A GROUP RELATIONS APPROACH TO MULTICULTURAL DIALOGUE, is to provide opportunities to study and learn about the exercise of authority and leadership in the context of multicultural and interpersonal identity through intensive intergroup activity within a temporary organization.

CONTEXT

We are experiencing change. We seek community but often find ourselves amid chaos. Our efforts to manage the complexity that confronts us often bring the discovery of greater ambiguity. With the shift in the identity of national leadership, the political, social and economic realities of our lives, correspondingly shifts. Important boundaries of authority may appear more tenuous. Most visible is the complexity and fluidity of the boundaries of relationships with regard to race, gender, culture, and ethnicity. Less visible are the unspoken, covert, unexamined, and often irrational forces that influence our competence in multiple roles and in multiple environments in an increasingly multicultural society.

Within our society, within our institutions and within ourselves there may emerge conflict between competing allegiances. No longer

BEST COPY AVAILABLE

can the struggle be reduced to such basic dichotomies as black or white, male or female, rich or poor, old or young, American or international, gay or straight, oppressor or oppressed. Effective leadership at the turn of the millennium may require individuals and groups to evolve a way of experiencing others in a manner that transcends these basic social, ascribed or achieved identities if multicultural dialogue is to be a lived experience.

The workshop: An Exploration of the Unspoken, is a temporary educational institution. The Workshop is structured to foster the emergent ambiguity and uncertainty of group life so that it may be experienced directly and studied intensively. Participants will be enabled, through the design of the Workshop, to extend their awareness of the conscious and unconscious processes that distort and defeat dialogue between multicultural groups.

In groups of various sizes and in events with differing tasks, participants can examine for themselves or through the actions of others the presence of the unspoken and the development of dialogue. A group relations approach, through which the exercise of authority will be a focus, will provide the opportunity for participants to observe and experience who leads and who follows. More important, the workshop is designed to help participants reflect on the application of their learning to other contexts.

WORKSHOP EVENTS

The workshop is composed of a number of sessions or events which provide opportunities to study organizational life and multicultural dialogue from a variety of perspectives. Workshop participants will be assigned to a series of groups, varying in size, task and authority structure. In some events, learning will be from experiences "here and now" and through examining behavior as it occurs. In other sessions, staff and members will review and

reflect on the process. Staff members will be available in each event, though in differing roles, to aid participants in learning about ways authority and leadership relationships between people of diverse identities become expressed or remain unspoken.

Plenary

The workshop opens in plenary, which provides participants with an overview of the experience. A closing workshop plenary is held on the second day. The task of this event is for members and staff to review the workshop as a whole, discuss their experiences, and reflect on what has been learned.

Small Study Group

The task of the Small Study Group is to study its own behavior as it occurs. Each member will be assigned to a small group which will be designed for heterogeneity of identity. The consultant assigned to the group will remain with the group for each session of the event throughout the workshop. He or she will provide intervention into the group only when the consultant believes that such intervention will advance the work and learning of the group.

Large Study Group

The task of the Large Study Group is to study its own behavior in a setting where group size reduces the opportunities for face-to-face interaction. The group will consist of all members of the conference and a team of consultants. The consultants will only intervene to aid in the exploration of the task and provide opportunities for learning.

Dialogue Group

The overall aim of this event is to understand the total conference as a developing enterprise. The task of these sessions will be to study the relations among groups from a reflective, "there and then," perspective. Consultants will offer observations from the

workshop and theoretical reflections to facilitate the dialogue.

REVIEW AND APPLICATION GROUPS

The task of these groups is to review conference issues and to consider the relevance of conference learning to work in other organizations. Members will be assigned to these groups during the course of the conference. A staff member will be assigned to facilitate the work of each group.

BEST COPY AVAILABLE 14

SELECTED BIBLIOGRAPHY

*Bion, W.R., Experience in Groups. Basic Books, 1961.

Braxton, Earl T., Structuring the Black Family for Survival and Growth, Perspectives in Psychiatric Care. 1976, 14 pp. 165-173.

Klein, E.G., and Gould, L.J. Boundary Issues and Organizational Dynamics: A Case Study. Social Psychiatry 1973, 8 (4), 204-211.

Lawrence, G.W., Exploring Individual and Organizational Boundaries. New York: John Wiley and Sons, 1979.

*Menninger, Roy A., The Impact of Group Relations Conferences on Organizational Growth. International Journal of Group Psychotherapy, 1977, 22 (4), 415-432.

*Menzies, Isabel E.P., A Case Study in the Functioning of Social Systems as a Defense Against Anxiety: A Report on the Study of the Nursing Service of a General Hospital. Tavistock Pamphlet No. 3, 1967.

*Miller, E.J. and Rice, A.K., Systems of Organization. London: Tavistock Publications, 1972.

Neuman, Ruth G., Groups in Schools. New York: Simon and Schuster, 1974.

O'Connor, G., The Tavistock Method of Group Study. Science and Psychoanalysis 1971, XVII: 100-115.

*Rice, A.K., Learning for Leadership: Interpersonal and Intergroup Relations. London: Tavistock Publications, 1965.

*Richardson, E., The Environment of Learning. London: Thomas Nelson and Sons, Ltd., 1967.

*Rioch, M.J., The Work of Wilfred Bion on Groups. Psychiatry 1970, 33: 55-65.

Rioch, M.J., Group Relations: Rationale and Techniques. International Journal of Group Psychotherapy 1970, XX: 340-353.

*Rioch, M.J., 'All We Like Sheep---' (Isaiah 53:6): Followers and Leaders. Psychiatry 1971, 34: 256-273.

*Singer, D.L., Whiton, M.D., and Fried, M.D., An Alternative to Traditional Mental Health Services and Consultation in Schools: A Social Systems and Group Process Approach. Journal of School Psychology 1970, 8: 172-178.

Skolnick, M.R., Green, Z., Diversity, Group Relations and the Denigrated Other. In S. Cytrynbaum and B.A. Lee (eds), Transformations in Global Organizational Systems. AKRI Publications, 1993.

Turquet, P.M., Threats to Identity in the Large Group. In L. Kreeger (ed.), The Large group: Therapy and Dynamics. Constable, 1975.

**Turquet, P.J., Leadership: The Individual and the Group. In G.S. Gibbard, J.J. Hartman and R.D. Mann (eds.), Analysis of Groups. Jossey-Bass, 1974.

Wells, L. Jr., Group-as-a-whole: Systemic Socio-analytic Perspective on Interpersonal and Group Relations. In C.P. Alderfer and C. Cooper (eds), Advances in Experiential Social Processes. Volume II. London: Wiley and Sons, 1980.

*Reprinted in whole or in part in Group Relations Reader 1, edited by Arthur D. Coleman and W. Harold Bexton, published in 1975.

** Reprinted in whole or in part in Group Relations Reader 2, edited by Arthur D. Coleman and Marvin H. Geller, published in 1985.

BEST COPY AVAILABLE

EXPLORING OUR CULTURAL ASSUMPTIONS

by Daniel Rivera

May 1994

Our family histories are an integral part of who we are. This includes each person's cultural history -- the richness of words and sounds, music and rhythm, foods, ideas, how we think and problem solve, and much more. We need to acknowledge this part of ourselves in order to feel whole and complete.

I grew up during the time when the "Melting Pot" theory was popular. We were encouraged to put aside or forget our cultural backgrounds, our individual ways of thinking, forming ideas and problem solving, our ways of speaking and expressing ourselves. It was considered bad manners as well as unpatriotic to speak other than "good" English. People identified as "American" had either lost contact with, had no knowledge of, ignored or even actively suppressed their cultural roots.

The Melting Pot Theory left us with mixed messages and confusion, much of which was passed on to ensuing generations. These messages have to be examined, unraveled and corrected, while holding onto that part of the information which is useful. For example; we can be proud of being American while remaining connected to our native cultures. In other words, we have to update the information which we have stored in our internal information banks in order to rid ourselves of the hurts, resentments, angers and other bad feelings, conscious or unconscious, which are part of our daily existence. These attitudes affect our current relationships, whether they be at the work place, within our own families, our communities or with people whose cultures differ from our own.

Although we were taught to deny differences, I grew up in a community that was very culturally diverse and I was exposed to many cultures. Within the Puerto Rican community there is much diversity, since many of my people are descended from Europeans, Africans and Taino Indians, either directly or through intermarriage. Within the community this diversity was the norm, although, in an attempt to fit in, many people suppressed their culture when interacting with the wider world. I have always felt comfortable interacting with people from diverse backgrounds and as a boy I was always confused as to why people had difficulty getting along. I was especially perplexed when I learned that prejudice was based on the color of skin or cultural background. I just didn't get it. As far back as I can remember I have always been fascinated with people, how they dress, the sounds and cadence of their language, music that was different from what I was used to hearing and more. I still ask people to tell me about themselves and

I enjoy listening to their stories. I believe that through this story this telling of stories we can learn much about each other and I employ the sharing of stories as a basis for much of the work that I do in cultural diversity workshops. By sharing and telling our stories we learn about each other and grow closer, and begin the process of building bridges.

In my work with young people from around the world, I found much fear, hostility and mistrust among them. This was especially true for those from areas where there is active conflict (The Middle East, South Africa.) Yet once the young people had the time to speak and listen to each other, the sharing allowed them to become closer. Although they were allowed to hold onto and express their point of view, they continued the work of building bridges through understanding. A few personal relationships resulted and these young people went on to form coalitions back home in order to affect change and continue the work of building bridges.

Understanding culture and the history of our families helps to keep us connected with our past. It gives us a sense of understanding about our thinking, habits, customs, idiosyncrasies. An understanding of our personal histories gives us a sense of belonging and a sense of purpose.

BONNIE J. BERGER *and Associates*
7103 Sycamore Avenue #3, Takoma Park, Maryland 20912 301/270-4089

Challenging Homophobia: Perspectives from the Multicultural Gay Community
May 19, 1994

Homophobia: the fear and misunderstanding that we all have around gay men and lesbians.
Heterosexism: having certain beliefs about lesbians and gay men and acting upon them as a member of the dominant (heterosexual) group. It is the belief that everyone is heterosexual or ought to be, and that there is something innately better about being heterosexual.

Gay men and lesbians have been a part of every culture throughout history. Each culture responded to their gay and lesbian members in different ways--from holding them in high esteem for their spiritual powers to systematic annihilation. No one is born holding certain beliefs or thoughts regarding a certain group. We don't emerge from our mothers' womb and exclaim, "I think I will grow up and be homophobic!" We get our information from our parents, friends, educational and religious institutions, and the media. These sources more often than not contain misinformation and biases that serve to influence our views.

Many of us have conflicting thoughts and feelings toward gay men and lesbians. On one hand we understand that gay men and lesbians are an oppressed group--they face discrimination, violence, and exclusion in many facets of our society. On the other hand, many ask--why should we give lesbians and gay men "special rights" based upon what they do in bed? Others, who hold more fundamental Judeo-Christian beliefs, feel the behavior of lesbians and gay men is immoral and that they should be "cured" of their affliction.

Throughout all of this turmoil, a vibrant and active gay and lesbian culture has emerged and flourished. This year marks the 25th anniversary of the Stonewall Rebellion that is looked upon as the birth of the modern lesbian and gay liberation movement. Since then and with the onset of AIDS/HIV, gay- and lesbian-identified politics, arts, philosophy, religion, and sports have flourished coast to coast and internationally.

With this increased visibility questions have arisen on how to welcome this "new" diversity into the workplace. Is being gay or lesbian a workplace issue? Should "special" benefits be given to lesbian and gay couples that are unavailable to unmarried heterosexual couples? Is a business advocating homosexuality if it adds sexual orientation to the company's non-discrimination statement and makes benefits available to its gay and lesbian workers? As change agents with an investment in cultural diversity--what should our role be?

This workshop will examine aspects of the emerging lesbian and gay culture from different racial and cultural viewpoints. What issues are central to the gay/lesbian African-American community? Do they differ from those of the Latino or Asian community? Where do our commonalities lie, and where do our differences appear?

©Bonnie J. Berger and Associates 7103 Sycamore Avenue Suite 3 Takoma Park, MD 20912
phone/fax: 301/270-4089

In addition, we will look at homophobia as a workplace issue. What must we do to make the workplace gay/lesbian friendly? How do we introduce the issue in the workplace and what premises will enable the business to deal effectively with this diversity issue? How to "unlearn" homophobia will also be discussed.

Partial Bibliography:

Baker, Dan and Sean Strub. Cracking the Corporate Closet. New York, NY: HarperCollins, 1993.

Grahn, Judy. Another Mother Tongue: Gay Words, Gay Worlds. Boston, MA: Beacon Press, 1984.

Katz, Jonathan N. Gay American History: Lesbians and Gay Men in the USA: A Documentary History. New York, NY: Crowell, 1976.

Lorde, Audre. Zami: A New Spelling of My Name. Freedom, CA: Crossing Press, 1983.

McNaught, Brian. Gay Issues in the Workplace. New York, NY: St. Martin's Press, 1993.

Marcus, Eric. Is It a Choice? Answers to Three Hundred of the Most Frequently Asked Questions About Gays and Lesbians. San Francisco, CA: HarperCollins, 1993.

Mickens, Ed. The 100 Best Companies for Gay Men and Lesbians. New York, NY: Pocket Books, 1994.

Pharr, Suzanne. Homophobia: A Weapon of Sexism. Iverness, CA: Chardon Press, 1988.

Powers, Bob. America's Corporate Guide to Gay, Lesbian, and Bisexual Workplace Issues. San Francisco, CA: Bob Powers Publications, 1993.

Woods, James D. and Jay H. Lucas. The Corporate Closet: The Professional Lives of Gay Men in America. New York, NY: The Free Press, 1993.

©Bonnie J. Berger and Associates 7103 Sycamore Avenue Suite 3 Takoma Park, MD 20912
phone/fax: 301/270-4089

ABSTRACT FOR A ONE-DAY SESSION: "ON RACE AND RACISM:GOING TO THE CORE"

Lauren N. Nile

In the United States of the 1990's, we find ourselves living and working in a society that is very rapidly becoming more and more racially diverse. With that increased racial diversity comes a resulting need for greater understanding of the fundamental facts about race. With the exception of some members of the scientific community, however, the vast majority of the population is not at all aware of the true facts regarding the human biological differences referred to as "race". That lack of knowledge allows us to subconsciously fill in the blanks with erroneous assumptions about certain races being superior/inferior to others. Indeed, in our minds, we often construct a human hierarchy on which all the various races of humanity have their assigned place based on our subconscious assumption about their relative worth and value.

Many people are equally as ignorant about the fundamentals, "the ABC's", of racism. Awareness of basic issues of racism such as internalized oppression, unearned privilege, Afrocentrism-

Eurocentrism, the daily indignities and resulting pain, anger and frusturation that many people of color experience in simply engaging in everyday, fundamental life activities, (e.g., shopping, obtaining housing, seeking employment, etc), is for large segments of the population, almost totally lacking.

In "**On Race and Racism: Going to the Core**", we will consider the following two topics: 1. Recent scientific thinking on the biology of race--exactly what it is and what it isn't, and; 2. Some of the most important fundamentals of racism--When and why did it begin? What has been its past effects? How does it impact us today as individual human beings, as races of human beings and as a species? Is healing possible? If so, what is the formula? Where do we go from here?

This one-day session will be conducted as a seminar, rather than as a workshop. Active participant involvement in all discussion is highly welcomed and encouraged.

PREJUDICE AND RACISM - Suggested Reading

Allport, Gordon W. *The Nature of Prejudice.* Reading, MA: Addison-Wesley, 1988.

Bowser, B.P. & R.G. Hunt. *Impacts of Racism on White Americans.* Newbury Park, CA: Sage Publications, 1981.

Braham, Peter, Ali Rattansi and Richard Skellington, eds. *Racism and Anti-Racism - Inequalities, Opportunities and Policies.* Newbury Park, CA: Sage Publications, 1992.

Bulkin, E., M. B. Pratt, and B. Smith. *Yours in Struggle: Three Feminist Perspectives on Anti-Semitism and Racism.* Ithaca, NY: Firebrand Books, 1984.

Dovidio, J.F. & S. L. Gaertner, eds. *Prejudice, Discrimination and Racism.* Orlando, FL: Academic Press, 1986

Foner, Philip S. and Daniel Rosenberg. *Racism, Dissent and Asian Americans from 1850 to the Present.* Westport, CT: Greenwood, 1993.

Fernandez, John P. *Racism and Sexism in Corporate Life.* Lexington, MA: Lexington Books, 1981.

Freire, Paulo. *The Pedagogy of the Oppressed.* New York: Continuum Publishing, 1970.

Hacker, Andrew. *Two Nations: Black and White, Separate, Hostile, Unequal.* New York: Ballantine Books, 1992.

Knowles, Louis, and Kenneth Prewitt. *Institutional Racism in America.* Englewood Cliffs, NJ; Prentice Hall, 1969.

McLemore, S.D. *Racial and Ethnic Relations in America* (2nd Edit.) Boston: Allyn & Bacon, 1983.

Quinley, Harold E., and Charles Y. Glock. *Anti-Semitism in America.* New Brunswick, NJ: Transaction Books.

Pinderhughes, Elaine. *Understanding Race, Ethnicity, and Power - The Key to Efficacy in Clinical Practice.* New York: The Free Press, 1989.

Ponterrotto, J.G., and P. Pedersen. *Preventing Prejudice: A Guide for Counselors and Educators.* Newbury Park, CA: Sage, 1993.

Rothenberg, P.S. *Racism and Sexism: An Integrated Study.* New York: St. Martins Press, 1988.

Steps to Resolving Racial Conflict at the Workplace. Ontario Federation of Labor, 15 Gervais Drive, Suite 202, Don Mills, Ontario, Canada, M3C1Y8.

Terkel, S. *Race.* New York: New Press, 1992.

vanDijk, Teun A. *Communicating Racism - Ethnic Prejudice and Thought and Talk.* Newbury Park, CA: Sage Publications, 1987.

West, Cornel. *Race Matters.* Beacon Press: Boston, 1993.

Yinger, J. Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination.* Anti-Defamation League of B'nai B'rith, 823 United Nations Plaza, New York, NY 10017, 1979.

WORKPLACE DIVERSITY

Strategic Cultural Change: Creating High Performing Inclusive Organizations

Judith H. Katz, Ed.D.

Senior Vice President, Kaleel Jamison Consulting Group

More and more efforts to address diversity in organizations are coming under attack. Criticisms abound regarding the methods and purpose of diversity training today. For some, diversity efforts seem to be going too far, for others not far enough. Working to create fundamental change in our institutions and organizations is no simple task. And, if efforts are making an impact one must contend with the forces of resistance, fear and backlash. In this session we will explore the multiple forces at work and discuss various approaches to effective systemic change.

Often when organizations undertake diversity initiatives they are unclear of what they said "yes" to. Many leaders may see diversity as another program to endure, a box to be checked off, a fad that will pass. Under these assumptions many diversity efforts are initiated but not sustained, resulting in little systemic change. For organizations to really understand and see the benefit of addressing these issues takes careful planning, positioning and getting the right people on board. Critical to success is a well thought out strategy, developing an organizational imperative for change, and solid leadership committed to leading and managing a diverse

workforce. A diversity initiative cannot stand alone but must be directly related to organizational improvement and high performance.

Change agents must also explore their own assumptions about change, competencies, and approaches. We must continually face our own blind spots and potential collusion with the system. The question of our own on-going learning, and effectiveness must be addressed.

This session will explore how to position and leverage a change process for success. In addition to presenting several models which guide our practice, we will also explore why efforts fail, competencies necessary for change agents and issues facing leaders today as they attempt to undertake diversity initiatives. Central to this session will be a discussion of positioning the effort for change, how to link diversity work to the organization's business/mission, getting the right people on board, laying the foundation for success, managing the change process; dealing with resistance and backlash, the role of leadership, pioneers and champions in the process, pitfalls and traps to avoid, the relationship of diversity to the organization's overall strategy and initiatives,

In this session we will explore some of the key issues in creating systemic change and address some of the dilemmas faced by change agents in the process. Dr. Katz will share her learning's about systemic change based on her 20 years in working in this field. She will present some of the key frameworks and models used in her practice and sees this session as an opportunity for dialogue and discussion about successful and unsuccessful approaches to change. Part of this conversation will focus on developing an understanding of issues of social justice (racism; sexism;

heterosexism; classism, etc.) social diversity (issues of identity) and individual differences.

Some of the topic areas include:

Framing the issues for strategic cultural change: Getting Diversity out of a box

Creating a Foundation for Change: Getting the right people involved

Connecting to the Business/Mission: Developing a business case and leverage for change

More than individual or style differences: Facing issues of oppression, systems change and power

Implementing a change plan: Dealing with resistance and backlash

Looking in the Mirror: The Change agent as an instrument for change

Judith H. Katz, Ed.D. is Senior Vice President of The Kaleel Jamison Consulting Group, Inc. She has focused her twenty-year career in organizational development on linking strategic initiatives with diversity efforts. Her book, *White Awareness: Handbook for Anti-Racism Training* (1978), was one of the first works to address racism from a white perspective. She is also author of *No Fairy Godmothers, No Magic Wands: The Healing Process After Rape* (1984); co-editor with Cross, Miller and Seashore of *The Promise of Diversity: Over 40 Voices Discuss Strategies for Eliminating Discrimination in Organizations* (in press) and numerous articles on diversity, oppression and empowerment.

FROM DOMINANCE TO DIVERSITY
Creating a New Paradigm for the Workplace

Presentation Abstract

Kathleen Saadat and Gary Howard
REACH Center

This presentation is designed as a three-hour interactive session. The proposed flow of activities and content is as follows:

Quienes Somos? (Who Are We?)

This is an introductory activity designed to help participants get to know some of the other people in the session. Participants circulate and interview each other with the questions: Who are you? Where are you from? What is your work? What is a diversity issue for you? Following the interview period, the group shares and records the diversity issues that were raised by their partners. This list provides a backdrop of concerns for the remainder of the session.

We, The People

In light of the range of diversity issues identified in the previous activity, the group is asked to consider the question: How far have we come as a nation in achieving liberty, justice, equality, and freedom for all of our people? A grid from 1-100% is established in the room, and participants are asked to place themselves on that continuum according to where they see the nation at this time on issues of diversity. This leads into a lively discussion with many diverse perceptions shared and debated among the group.

The Dominance Paradigm

In a lecturette format, the group is led through a series of conceptual and historical observations which suggest that, in our struggle over diversity issues today, we are continuing to experience the inevitable tensions created during the the establishment of the Patriarchy, the Age of Discovery, and the subsequent colonizing of much of the world by European Christians. This stimulates a vast, expansive, fiery, and zestful discussion, which once again points out the many traumas and joys of living with multiple realities. An especially interesting element is added to the mix when we suggest that each of us, no matter what our race,

gender, or sexual orientation may be, is a member of at least one version of a dominant and, therefore, potentially oppressive group.

Overcoming the Victim/Oppressor Dynamic

We then move to a discussion of what needs to take place in Western societies for us to move beyond the forces that divide and destroy us around issues of diversity. The two presenters, one a European American heterosexual male, and the other an African American lesbian, take the participants on an inner journey through each of their own realities and perspectives. Becoming aware of the privilege of the oppressor and the luxury of ignorance are themes considered from the white male point of view. Becoming aware of the power of the victim and the dynamics of oppression are themes approached from the person of color and lesbian perspectives. Participants are invited into a frank dialogue exploring the deep personal and organizatonal shifts that will be required if we are to deconstruct the Dominance Paradigm in our lifetimes.

Stages of Personal and Organizational Growth

A developmental model is presented to assist participants in analyzing the growth of both individuals and organizations toward greater multicultural competence. This model is then used in small group work sessions as a basis for assessing the diversity climate in those organizatons the participants are presently working to improve. The third stage in the model suggests what could be viewed as a new paradigm for the creation of healthy multicultural organizations.

Strategies for Creating the New Paradigm

The results of the small group work sessions are shared with the large group. From the perspective of this work, the session is brought to closure with a group summary of the key elements that should be included in a new Diversity Paradigm. Participants discuss how this paradigm might be utilized in their various organizations.

Cross-Cultural Training And Diversity Training: What Difference Does It Make?

Johnnie H. Miles and Sandra M. Fowler

ABSTRACT

In a sense, diversity and cross-cultural training are a growth industry. They are presented as indepent offerings and often units or modules are inserted in other training programs. It is rare to find training for any professional group that does not include a segment on valuing and managing diversity or a module on intercultural skills for the global marketplace.

Increasingly you find this kind of training done by internal and external consultants. Cross-cultural consulting and training is conducted for a variety of clients such as corporate officials doing business abroad, internationals arriving in the United States for assignments, diplomats, and exchange students. Diversity training is done for organizations in recognition of differences in the population due to an increase in the number of people in such categories as immigrants, refugees, persons with disabilities, and the diversity inherent in our population as a whole.

Although the titles of the two types of training are quite different, the overall goals of the training are similar. These goals are to increase awareness of differences, increase valuing and respect for the differences, and develop skills for interacting with the differences among people. In diversity training we acknowledge those differences and attempt to create a workplace environment that allows each person to contribute to his or her fullest. In cross-cultural training we design training that helps people live, work, study, and perform effectively in a different cultural setting.

In our half-day session we will explore the similarities and differences between cross-cultural and diversity training. The elements of training we shall use in our analysis of the similarities and differences are: goals and objectives, content, methods, design, resources, timeframe and scheduling, knowledge base, experience, psychological dynamics, evalution, trainee characteristics, trainer characteristics, key questions, ethics and standards, setting and atmosphere, dependence, history and development.

We will be examining how materials, instructional design, and activities can be used in either diversity or cross-cultural training. In addition we will identify specific exercises or instructional strategies that have worked most powerfully for the workshop participants. We will present three training exercises that represent methods that are useful in both diversity and cross-cultural training. An introductory exercise and icebreaker based on differences begins the workshop. We will use an instructor-developed diversity-awareness instrument in a subsequent exercise, and conclude with a short cross-cultural simulation.

Our exploration of the issues for each type of training leads us to the conclusion that there is a considerable amount of overlap between the two types of training. It is important to clarify the issues that create the perception of similarity and difference between the two types of training. Diversity and cross-cultural trainers need to work together and learn from each other to become more effective and broaden their outreach and services. In this way their respective fields benefit, the professions benefit, and most of all, our clients benefit.

SELECTED BIBLIOGRAPHY

BOOKS

INTERCULTURAL:

ADLER, N. (1986) *International Dimensions of Organizational Behavior.*

BRISLIN, R. (1981) *Cross-Cultural Encounters: Face-to-Face Interaction.* Elmsford, NY: Pergamon.

BRISLIN, R. & P. PEDERSON (1976). *Cross-cultural Orientation Programs.*, New York: Pergamon.

CASSE, P. (1981) *Training for the Cross-Cultural Mind.*

HALL, E. (1959) *The Silent Language.*

KOHLS, R. (1984) *Survival Kit for Overseas Living.*

LANDIS, D & R. BRISLIN. (1993) *Handbook of Intercultural Training* (3 Volumes).

PAIGE, R. M. (Ed.). (1986). *Cross-cultural Orientation: New Conceptualization and Applications.*

SAMOVAR, L. & R. PORTER. (1985) *Intercultural Communication: A Reader.*

STORTI, C. (1989) *The Art of Crossing Cultures.*

STORTI, C. (1994) *Cross-Cultural Dialogues.*

DIVERSITY:

COX, T. (1993) *Cultural Diversity in Organizations: Theory, Research & Practice.*

CASSE, P. (1982). *Training for the Multicultural Manager: A Prractical and Cross-cultural Approach to the Management of People.*

FERNANDEZ, J.P. (1991). *Managing a Diverse Work Force.*

GARDENSWARTZ, L. & A. Rowe. (1993). *Managing Diversity: A Complete Desk Reference and Planning Guide.*

HARRIS, P.R. & R.T. MORAN (1991). *Managing Cultural Differences: High-performance Strategies for a New World of Business.* Houston, TX: Gulf Publishing Company.

JAMIESON, D. & J. O'MARA (1991). *Managing Workforce 2000: Gaining the Diversity Advantage.*

JOHNSTON, W.B. & A.H. PACKER (1987). *Workforce 2000: Work and workers for the 21st Century.* Indianaplois, IN: Hudson Institute.

LEFLEY, H. & P. PEDERSEN (1986). *Cross-cultural Training for Mental Health Professionals.*

LODEN, M. & J. B. ROSENER (1991). *Workforce America: Managing Employee Diversity as a Vital Resource.*

PEDERSEN, P. (1988). *A Handbook for Developing Multicultural Awareness.*

THIEDERMAN, S. (1991). *Bridging Cultural Barriers for Corporate Success: How to Manage the Multiculturaal Work Force.*

THOMAS, R. R. (1991). *Beyond Race and Gender: Unleashing the Power of Your Total Work Force by Managing Diversity.*

BEST COPY AVAILABLE

CROSS-CULTURAL MENTAL HEALTH

PSYCHOLOGICAL TESTING WITH CIVIL WAR REFUGEES FROM CENTRAL AMERICA AND AFRICA*

Sara Nieves-Grafals, Ph.D.
Independent Practice
Washington, D.C.

In recent years much effort has been devoted world-wide to the assessment and treatment of post-traumatic stress disorder (PTSD), a condition that has reached almost epidemic proportions among refugee populations in the United States, Latin America, Africa and in Europe (e.g., Barudy, 1989, Cienfuegos & Monelli, 1983, Kinzie & Boehnlein, 1989, Kinzie & Fleck, 1987, and Westermeyer, 1989). Accurate diagnosis is necessary before interventions can be made. This paper explores the use of traditional psychological testing as a valuable tool that has been underutilized in this delicate screening process.

Often, individuals present with psychosomatic complaints, alcoholism and a higher than average incidence of family violence. Few refugees receive treatment. Among those who do, the majority receive attention through indirect means such as court involvement or through the use of medical clinics that deal with some of the secondary effects of PTSD. Even in those instances, the presence of this condition frequently goes undetected, especially because one of the inherent features of the disorder is to avoid recollections or discussion of the events associated with the trauma. Unwittingly, the sufferer may withhold the information that would be needed to accurately understand the symptoms, i.e., the existence of trauma. The clinician is then faced with the dilemma of either taking information given at face value or risking an insistent intake interview that might get at some of the traumatic material.

If the patient is pressured to verbalize details of his history, effects as detrimental as decompensation may emerge. The anxiety triggered by the experience may be so intense as to cause the potential patient to flee much needed treatment.

Conversely, some psychotherapists argue that slowly allowing traumatic material to emerge at its own pace is the prudent course to follow. The merits of this approach are evident as they aim to deal with painful recollections when the patient is ready to face them. As can be surmised, this approach involves slow, deliberate work. Two major disadvantages of this patient centered pacing include the high risk of premature withdrawal from treatment, and the fact that important diagnostic data are not available to the therapist during the treatment process itself.

---

*Paper presented at the Twenty-third Interamerican Congress of Psychology, San José, Costa Rica, July 12, 1991.

Refugee populations are generally used to a medical model which involves an active stance. A slow discovery process may be perceived as a waste of time, especially if the individual becomes more symptomatic with the passage of time. This perception may lead to premature termination. In addition, it is often crucial to the effectiveness of the clinician to clearly understand the etiology of the symptoms that he is dealing with because treatment approaches may vary accordingly. Cases which have mistakenly been treated as PTSD have also been seen. An example involves an individual who in effect was suffering from a bipolar disorder and was treated without medication for a prolonged period of time because the patient came from a civil war torn area in Central America and therefore the presence of PTSD was assumed.

It is in this context that the author has utilized psychological testing, including cognitive and projective measures to: obtain a clear diagnostic picture either at the onset of treatment or at critical stages in its development, and to facilitate disclosure of key traumatic experiences in a safe setting where the information can be utilized therapeutically. While there is no denying that test administration can be a stressful experience for the patient, the therapeutic benefits seen in most cases warrant the minimal risk. It has been the author's experience that considerable gains have been seen in many cases of refugees who have either witnessed violence or have themselves been the victims of torture.

HISTORICAL USE OF TESTING TO CLARIFY PTSD

Upon reviewing the literature on the assessment of PTSD, few articles mention the use of psychological testing as a useful tool (for example, cf. literature review by McGuire, 1990). Those who have endeavored to tap this resource invariably have used self-report questionnaires such as the PTSD subscale of the MMPI (e.g., McCaffrey, Hickling and Marrazo, 1989) or the Mississipi Scale for Combat Related PTSD (Keane, Cadell & Taylor, 1988). The difficulty is that most of these measures rely on the subject's inclination to self-disclose, an issue that is inherently problematic in this condition.

Some practitioners advocate the use of multiple sources of data such as structured interviews, self-report questionnaires and psychophysiological measures (viz., monitoring of heart rate) to arrive at a clear assessment (Wolfe, Keane, Lyons and Gerardi, 1987). While the reliability of multiple measures is higher than that of self-report tests alone, it is a costly

approach. Practical realities point to the shortage of practitioners and resources devoted to serving this population. The advantages of utilizing clinical psychological testing include reasonably fast results with a minimum involvement of personnel.

THE TESTING PROCESS

The testing is usually performed by a clinician who is not actively involved in the treatment. The procedure is explained to the patient with assurances of confidentiality within the clinical team. The individual is warned that the process may feel somewhat intrusive or irrelevant, but its purpose is to achieve a full understanding of his condition so that his therapist can assist in the reduction of symptoms. Throughout the process, the examiner monitors the patient's reactions with colloquial questions such as "Are you getting tired?". On rare occasions, test administration has been discontinued or postponed due to the patient's anxiety or discomfort.

A standard battery of psychological tests (i.e., Wechsler Scales or some of the subtests, Bender-Gestalt, Figure Drawings and the Rorschach Inkblot Test) is routinely used by the author. For patients who speak Spanish, Portuguese or English, testing is performed in their native language. Sometimes it is administered in English when a non-native speaker is fluent in it and the examiner does not speak his native language. However, this is done as a last resort and with care in the selection of tests and interpretation of findings within their cultural framework. In some instances (e.g., with Ethiopians) interpreters are used.

After the formal testing is completed, a clinical interview is done. The purpose of ending with the interview is twofold. First, the psychologist's focus does not interfere with the spontaneous verbalizations during projective testing. Secondly, the test protocol itself helps to tailor the clinical interview to the patient's specific dynamics. During the interview, material seen on projective measures is used in asking questions relevant to the person's specific areas of conflict. This method circumvents the issues of self-disclosure and timing by tapping unconscious manifestations of the PTSD, providing the structured situation to discuss traumatic events while assuring containment of the emotional reaction about them, and facilitating disclosure within a safe setting. Two cases will be described to illustrate this strategy.

CASE # 1:

Mr. Juan P. is a married Central American man in his fifties, who lives with his wife and two adolescent sons. He was paralyzed on one side by a bullet that is still lodged in his head. He was accidentally shot as he witnessed a fight in his neighborhood in New York. The patient had fled his civil war torn country two years prior to this incident.

Mr. P. was referred for testing by his psychotherapist. The therapist had been treating him for two years for PTSD resulting from the trauma of the gunshot wound. His initial symptoms of depression went unabated regardless of extensive psychotherapy and medication. His adjustment at the time of the testing was marginal. He was unemployed, and admitted to being the midst of much marital strife.

Psychological test data disclosed much guilt and paranoid ideation. Images of ominous figures, blood, death and piercing eyes pervaded the test protocol. During the clinical interview, these conflicts were investigated by asking him about concerns for his safety and survivor's guilt. Mr. P. disclosed information that he had not verbalized in therapy. He explained that in his country, he had tortured and killed people for their political beliefs following orders from his superiors. The patient had feared for his own life if he disobeyed the orders. He became teary-eyed as he explained that he sympathized with the political position of his victims. He was haunted by memories of his dead compatriots.

The patient believed that his injury and subsequent depression were "God's punishment" for his transgressions, and that as a result, he would never recover from the trauma and depression. This information elucidated why Mr. P was not recovering in spite of his therapist's best efforts. The patient's consent to disclosing this information to the therapist was obtained and he was assured that it would be utilized to help him. The case dynamics were re-formulated to deal with the patient's unresolved guilt as a perpetrator rather than as a victim, thus facilitating movement in a therapy that had been stalemated.

CASE # 2:

Mr. Z., a forty year old married African refugee, had been a public figure since his arrival to the United States. His widespread scars and missing limbs provided tangible evidence of his politically motivated torture. The patient had received

assistance from a number of organizations, including psychotherapy for what had been diganosed as a Post-traumatic Stress Disorder. His therapist of one year referred him for testing because in spite of the massive resources that were being utilized, his symptoms of depression continued unabated.

Projective testing material uncovered suicidal themes, and an underlying thought disorder that he had surprisingly managed to keep from emerging. Through a clinical interview at the end of the test administration, it became evident that Mr. Z had mastered the art of not disclosing information during interrogations, regardless of the torture that he was subjected to. In the same vein, he managed to withhold important information from his therapist, thus clouding the real issues underlying his symptomatology. Because the examiner saw the projective material, it was possible to focus clinical questions on the findings, e.g., the issues of suicidality and psychosis, including assessing a life-long psychiatric history that had been concealed by him up to that point.

The following findings emerged. Mr. Z had a history of psychiatric hospitalizations that preceded the political conflict in his country. He had made numerous suicidal attempts, many of them in connection with full-blown psychotic episodes. Years later, his flagrant confrontations with the authorities triggered incarcerations as a repressive regime came into power. While in jail, he was tortured. While he indeed had been traumatized, his premorbid condition had remained untouched in treatment as sessions focused on his victimization. Testing results were used to re-focus treatment, including the use of medication and inpatient treatment to stabilize his affective disorder with psychotic features as well as the PTSD component.

GENERAL FEATURES OF PSYCHOLOGICAL TESTING WITH TRAUMATIZED INDIVIDUALS

Factors that often surface in projective material include: themes of death, blood, violence, a strong tendency towards denial, a gloomy view of life, and mention of the country of origin. For patients where the predominant manifestation of PTSD is somatization, the perception of anatomical content on the Rorschach Inkblot Test usually prevails. There may be initial resistance towards submitting to the testing process. Frequently this stance is associated with fears of having to discuss and/or re-live past traumatic situations.

The process of testing can prove to be an invaluable diagnostic tool in itself. Numerous patients who had not

disclosed crucial historical material during therapy, have felt ready to do so during testing. Information is then in this way conveyed to the therapist, through the examiner, so that it can be utilized in treatment at the appropriate time. Several features facilitate these disclosures in ways that can be experienced as safe by the patient. First, the fact that the examiner will usually be seen only once, guarantees certain anonymity to the patient. Concern over the clinician's reaction is minimized given that there will not be an ongoing relationship with the examiner. Many patients have spoken of feeling freer to talk with a stranger, i.e., the examiner, than with their therapist. Transference issues are minimized in an evaluation session.

Another important feature of the diagnostic contact is that an extensive session reduces the feasibility, over time, that the patient can continue to react in a guarded manner. Some surface defenses break-down and the individual becomes more willing to express true feelings. While this "fatigue" feature can be extremely helpful in eliciting clinical data, it requires careful handling on the part of the examiner. Discussion of repressed or suppressed material may trigger strong emotional reactions that can potentiate decompensation and/or acting-out. Containment of the feelings prior to ending the session is sometimes necessary to prevent one of these unwanted side effects. Strategies can involve summary statements, supportive comments about the difficulty of the process or arranging a therapy session with the therapist shortly following test administration.

SUMMARY AND FUTURE CONSIDERATIONS

The present report constitutes a preliminary step in using modified traditional psychological testing towards achieving a deeper understanding of an individual's manifestations of PTSD, associated conditions and also towards ruling-out what may deceivingly present as PTSD symptomatology in a refugee population. Systematic research of response patterns on specific measures with traumatized groups is necessary and will constitute a valuable contribution to this emerging field.

REFERENCES

Barudy, Jorge A programme of mental health for political refugees dealing with the invisible pain of political exile Social Science Medicine, 1989, 28 (7), 715 - 727.

Cienfuegos, Ana Julia & Monelli, Cristina the testimony of political repression as a therapeutic instrument. Journal of the American Orthopsychiatric Association, 1982, 43 - 51.

Keane, T.M., Cadell, J.M. & Taylor, K.L. Mississipi scale for combat-related PTSD: Three studies in reliability and validity. Journal of Consulting and Clinical Psychology, 1988, 56, 85 - 90.

Kinzie, J. David & Boehnlein, James J. Post-traumatic psychosis among Cambodian refugees. Journal of Traumatic Stress, 1989, 2 (2), 185 - 198.

Kinzie, J. David & Fleck, Jenelle Psychotherapy with severely traumatized refugees American Journal of Psychotherapy, 1987, 41 (1), 82 - 94

McCaffrey, Robert J., Hickling, Edward J. and Marrazo, Martin, J. Civilian-related post-traumatic stress disorder: Assessment related issues. Journal of Clinical Psychology, 1989, Vol. 45 (1), 72-76.

McGuire, Brian. Post-traumatic stress disorder: A Review The Irish Journal of Psychology, 1990, 11 (1), 1 - 23.

Westermeyer, Joseph Cross-cultural care for PTSD: Research, training and services needs for the future. Journal of Traumatic Stress, 1989, 2 (4), 515 -536.

Wolfe, Jessica, Keane, Terence, Lyons, Judith A. & Gerardi, Robert J. Current trends and issues in the assessment of combat-related post-traumatic stress disorder. The Behavior Therapist, 1987, 10 (2), 27 -32.

Abstract for a One-Day Session:

Refugee Mental Health: A Case Study Seminar on Clinical Interventions and Research Validity

May 22, 1994

Robert S. McKelvey, M.D. and Kim Pham

Western-trained clinicians and researchers working with refugee patients or research subjects from cultures vastly different from their own face a variety of obstacles in their attempts to elicit accurate information regarding past histories and present symptoms of psychological distress. At times, these obstacles are erected consciously by the refugee, who may have very good reasons for wanting to conceal facts about his or her identity and background. At other times, the obstacles may be unconscious, hidden from the refugee himself because of their painful, conflictual, or traumatic nature. Still other obstacles may be cultural, relating to the manner in which highly personal or emotionally charged information is managed within the refugee's culture.

The clinician or researcher, too, brings his or her own obstacles to the process of accurately assessing refugees. Some of these are related to unconscious factors, largely understood under the heading of countertransferance. Others derive from the clinician's or researcher's own culture, whether personal or professional, which make it difficult

for him or her to relate understandingly and empathically to a person whose cultural tradition is very different.

A further impediment to cross-cultural clinical assessment and research arise from the lack of psychiatric diagnoses valid across cultures and of diagnostic instruments equally valid and reliable in different cultural settings. This lack of a "cross-cultural taxonomy" impedes attempts to understand the differential experience and expression of mental health symptoms across cultures.

The focus of this workshop is on assisting clinicians and researchers to recognize, and successfully deal with, obstacles to accurate data-gathering and validity in the cross-cultural assessment of mental health problems in refugees. Methods utilized include lectures, discussion of case histories, and an interactive group experience designed to increase participants' awareness of how their own cultural "blinders" affect their assessment of, and interactions with, persons from other cultures.

Partial Bibliography

Beiser, M. (1987). Changing time perspective and mental health among southeast Asian refugees. Culture, Medicine and Psychiatry, 11, 437-464.

BEST COPY AVAILABLE

Kagan, J. (1984). The Nature of the Child. New York: Basic Books.

Lee, E. (1988). Cultural factors in working with Southeast Asian refugee adolescents. Journal of Adolescence, 11 167-179.

Marsella, A.J. (1993). Counseling and Psychotherapy with Japanese Americans: Cross-Cultural Considerations. American Journal of Orthopsychiatry, 63, 200-208.

McKelvey, R.S. Refugees and the Practice of Deception. American Journal of Orthopsychiatry, in press.

Mollica, R.F. & Lavelle, J. (1988). Southeast Asian Refugees. In L. Comas-Diaz & E.E.H Griffith (Eds.), Clinical guidelines in cross-cultural mental health. New York: Wiley.

Williams, C.L. (1986). Mental Health Assessment of Refugees. In C.L. Williams & J. Westermeyer (Eds.), Refugee Mental Health In Resettlement Countries. Washington, D.C., Hemisphere Publishing Company.

BEST COPY AVAILABLE

Treatment of Post-Traumatic Stress Disorder in the Arab-American Community

by Nuha Abudabbeh, Ph.D.

In treating individuals of the Arab-American community, it is important to recognize that these people possess their own cultural values and ideals even though they share many of the prevalent cultural norms of the society.

There are specific values common to all Arab-Americans but there are also specific differences among them. An Arab-American of Moroccan origin does not resemble an Arab-American of Palestinian origin because they speak two distinct Arabic dialects. Other differences among them are issued from their environmental(rural or urban) and social settings(class origin).

The Arab-Americans are thus a heterogeneous group of about 2.5 million persons,tied by a common Arab ancestry. There are only four programs in the entire US aimed at meeting their psychological and psychosocial needs. The lack of adequate structures in meeting the needs of the mental health of this group is further compounded by the misgivings concerning its members and the lack of culture-specific studies and knowledge pertaining their socialization and

issuing customs and culture. In reality most therapists maintain western outlooks and assumptions when treating Arab-American individuals.

A major role of Naim Foundation is to help therapists develop sensitivity and competence when dealing with Arab-American patients. Naim also identifies resources available to complement therapeutic work.

A major challenge to Naim's services and to the Arab-American community occurred during the Gulf War. The importance of the mode of acculturation and the understanding of the mechanisms of this acculturation became evident among patients suffering from post-traumatic stress disorder (PTSD) during that war. There were of course specific problems encountered by Arab-Americans during their upbringing,but a crucial role in the culture of these individuals stems form the ongoing conflicts in the Middle East. The Gulf War constituted a very traumatic event as it was perceived by most Arab-Americans as an additional psychological burden or as a source of incredible personal conflict. PTSD was most acute among the people who were born in the Middle East; but it was also evident among Arab-Americans born in the United States as they came to fear surveillance or reprisals.

Arab-Americans have in fact to be educated as to the necessity of seeking psychotherapy . Once educated to the need they do not

hesitate to seek treatment. Here again, it is important however to recognize that these individuals have a different understanding of treatment as explained supra.

Naim and the Arab Network of America (ANA) have played a major role in popularizing mental health issues among the Arab-American community.

Partial Bibliography

Abuddabbeh, N.(1992). Treatment of post-traumatic stress disorders in the arab american community. In M.B. Williams & J.F.Sommer (Eds.) Handbook of post-traumatic therapy:A practical guide to intervention, treatment, and research. Westport,CT: Greenwood.

Abu-Eita, S., & Sherif, N.(1990). Counselor competencies and personality traits at secondary schools in Kuwait. International Journal for the Advancement of Counseling, 13, 27-38.

Farah, A.M.(1992).Guidance and counseling in the Hashemite Kingdom of Jordan: Some observations. International Journal for the Advancement of Counseling,15, 17-26.

Hamady,S.(1960). Temperament and character of the Arabs.(p.32). New York: Twayne.

Laffin,J. (1975). The Arab mind considered, A need for understanding (pp.137,143). New York:Taplinger.

Saleh, M.A.(1987). Status, rationale and development of counseling in the Kingdom of Saudi Arabia. International Journal for the Advancement of Counseling,10,277-286.

Zoghby,J.(1990). Arab America today, A demographic profile of Arab Americans. Washington, DC: Arab-American Institute.

ABSTRACT

"Toward a Psychology of Difference"
Jean Lau Chin, Ed.D.
May 20, 1994

Why the need for a psychology of difference? The population of the United States is increasingly characterized by racial/cultural diversity. No longer can we ignore racial/ethnic differences as extraneous variables in the provision of psychotherapy. The rapid growth of visible racial/ethnic groups in the last two decades, particularly of Latino and Asian populations, requires a reexamination of existing theory and practice in psychotherapy. Whereas uniformity of psychotherapeutic practice has been the norm for a society that promoted homogeneity through the "melting pot" theory, there has been increased recognition that this often has been not only irrelevant, but also discriminatory toward communities of color.

Work with racial/ethnic groups and low income populations has resulted in a knowledge base of special issues critical to people of color and culturally competent psychotherapy. Race, culture, and social class are not deemed to be significant contextual variables for effective psychotherapy with a racial/culturally diverse population. These issues can contribute immensely to the "standard" practice of psychotherapy. While claims that psychotherapy is value free have been criticized and largely rejected, models that integrate issues of culture into the practice of psychotherapy are few.

Our assumptive frameworks influence the ways in which we view human behavior and practice psychotherapy. As our society becomes increasingly diverse, we need to recognize how culture bound our existing theories and practice are. We need to develop a framework that values differences to practice psychotherapy in the context of culture. To achieve this, we need to eliminate the use of troublesome concepts that reflect bias in our assumptive frameworks and replace them with culturally competent concepts that value differences. We need to empower clients, not therapists, and seek alternatives that reframe psychotherapy from the clients' world views.

Toward a Psychology of Difference is a model described in Diversity in Psychotherapy: The Politics of Race, Ethnicity, and Gender. by Jean Lau Chin, Victor de la Cancela, and Yvonne M. Jenkins.

In this workshop, a model for working with diverse populations will be presented. An exercise and interactive discussion will follow to illustrate principles of the model and to engage participants in understanding their own biases and differences which may impact a clinical situation.

MULTICULTURAL EDUCATION

A Holistic Approach to Multicultural Education

Deborah A. Batiste and Pamela C. H. Harris
May 21 and 22, 1994

The task of providing our children with a multicultural education is often viewed as the responsibility of classroom teachers. However, they are only one of many influences in children's lives. A holistic approach to multicultural education involves the entire school staff and connects parents and families to the diversity programs, lessons, and activities taking place in the schools.

In their review of the "effective schools" literature, Schorr and Schorr (1988) underscore the significance of cumulative , interactive effects and the need to consider the total school climate. Their research supports conclusions by others which stress that the overall school environment has a powerful impact on student outcomes and the total impact of schools on children might be missed by looking only at discrete elements rather than the whole school environment. It is essential to address the entire social system of the school.

This interactive workshop will allow participants an opportunity to assess how successful they have been in developing a holistic approach to multicultural education in their schools. Activities will then be developed to assist educators in making the shift from a curriculum -- or classroom based model to an institutional model.

Specific topics to be addressed are as follows:

- ***Recognizing and Understanding the School Population***

  Before an effective model can be developed to address diversity, the staff, students, and community (including families) must be clearly identified. What are the needs of the various groups? What are possible barriers to effective communication between groups? What are the possible points of view and cultural norms and values that may be competing or conflicting? What does each group bring that is unique? Does everyone feel equally valued and respected?

- ***Assessing the Power Structure***

A holistic approach to education supports the belief that everyone is responsible for the education of children. Too often, however, only a handful of individuals are in a position to create policy, develop programs, or affect change. Assessing the power structure of the institution will provide an opportunity to identify which groups are not part of the decision making process as well as who is.

- ***Creating an Equitable School***

Participants will consider the responsibility of several individuals and groups to provide equitable programs for the school community. Groups to be discussed are administrators, teachers, media specialists, classified personnel, as well as parents, families, and other community groups. The role played by each of these groups will be examined as well as how these groups can interact more effectively.

- ***Examining Existing Methods and Materials***

The development of a school-wide plan for addressing multicultural education must in addition to looking at the people involved analyze the methods and materials currently in use. Participants will discuss such topics as multicultural literature, competitive versus cooperative learning environments, school rules, discipline, activities, and the physical environment (bulletin boards, showcases, etc.).

After completing this two day workshop, participants will have a broader view of multicultural education. Because they will have had hands-on practice developing and refining some of the ideas presented, they will have at least the start of a school-wide action plan to implement in their own school or school system.

Partial Bibliography

A WORLD OF DIFFERENCE Elementary Study Guide. New York: Anti-Defamation League, 1994.

Abbey, Nancy, Claire Brindis, and Manuel Casas. *Family Life Education in Multicultural Classrooms*. Santa Cruz, California: EIR Associates, 1990.

Au, Kathryn H. *Literacy Instruction in Multicultural Settings*. Orlando, Florida: Harcourt Brace & Company, 1993.

Byrnes, Deborah A. and Gary Kigler, editors. *Common Bonds: Anti Bias Teaching in a Diverse Society*. Wheaton, Maryland: Association for Childhood Education International, 1992.

Enloe, Walter, and Ken Simon. *Linking Through Diversity*. Tuscon, Arizona: Zephyr Press, 1993.

Garbarino, James, Nancy Dubrow, Kathleen Kostelny, and Carole Pardo. *Children in Danger*. San Francisco, California: Jossey-Bass Publishers, 1992.

Gonzalez, Virginia, Judith T. Gonzalez, Victor Freeman, and Beth Howard-Pitney. *Health Promotion in Diverse Cultural Communities*. Palo Alto, California: Health Promotion Resource Center, 1991.

Helping Children Love Themselves and Others. Washington, DC: The Children's Foundation, 1990.

Johnson, David W., Roger T. Johnson, and Edythe Johnson Holubec. *Cooperation in the Classroom*. Edina, Minnesota: Interaction Book Company, 1993.

Matiella, Ana Consuelo. *Positively Different: Creating a Bias-Free Environment for Young Children*. Santa Cruz, California: ETR Associates, 1991.

Schorr, L., and Schorr, D. *Within Our Reach, Breaking the Cycle of Disadvantage*. New York: Doubleday, 1988.

Sparks, Louise Derman and the ABC Task Force. *Anti-Bias Curriculum: Tools for Empowering Young Children*. Washington, DC: National Association for the Education of Young Children, 1989.

Abstract

Research Findings in Multicultural Education

May 19, 1994

Dr. Carlos F. Diaz

This workshop will examine research in the field of multicultural education which covers a number of different areas. An important topic to begin with is classroom climate. Teachers frequently comment, "I don't see any difference in my students and I treat them all the same". Research on classroom climate negates that view. Students frequently receive differential treatment on the basis of gender, race, ethnicity, socioeconomic status and language differences.

Students of color generally receive less positive cuing/encouragement from their teachers than their white counterparts. Boys tend to receive more attention as well as more in-depth attention than girls. Students of low socioeconomic status tend to be grouped in the lower academic tracks and are exposed to less effective teaching techniques than their middle or upper-middle class counterparts.

Student-teacher interactions are frequently affected by involuntary characteristics of students and the nature and quality of these interactions weigh heavily on academic learning.

Research indicates that university students, like their public school counterparts, receive different quantities and quality of professors' time and attention. When this is applied to gender, it works to the detriment of female university students.

As long as practioners in education are convinced that students are receiving similar quantities and quality of teaching, there is little incentive to examine what actually occurs in classrooms. By examining research on teacher-student relationships, classroom interaction, pedagogical/androgogical practices and curricular emphases, participants can share this information and investigate whether similar patterns are founded in their respective educational institutions.

After a brief break, participants will be asked to form small groups and each will be given a case study concerning a multicultural issue. Small group responses will then be shared with the whole audience.

At the conclusion of the session, a synopsis of research findings with a bibliography will be provided to participants.

Presenter: Dr. Carlos F. Diaz is an Associate Professor of Education at Florida Atlantic University in Boca Raton, Florida. He is a specialist in multicultural education and is editor and contributing author of Multicultural Education for the 21st Century published by the National Education Association.

Partial Bibliography

Banks, J. A. (1988). Multicultural Education:Theory and Practice (2nd). Needham Heights, MA: Allyn and Bacon.

Banks, J. A. (1988). Ethnicity, Class, Cognitive and Motivational Styles: Research and Teaching Implications. Journal of Negro Education, 51(4), 452-66.

Chinn, P., & Gollnick, D. (1986). Multicultural Education in A Pluralistic Society (pp. 297-308). Columbus, OH: C.E. Merrill.

Diaz, C. F. (1992). Multicultural Education for the Twenty First Century. Washington, DC: National Education Association.

Giles, M. B., & Sherman, T. M. (1982, March/April). Measurement of Multicultural Attitudes of Teacher Trainees. Journal of Educational Research, pp. 204-209.

Grottkau, B. J., & Nickolai-Mays, S. (1989). An Empirical Analysis of a Multicultural Education Paradigm for Preservice Teachers. Educational Research Quarterly, 13(4), 29-33.

Henington, M. (1981, Spring). Effect of Intensive Multicultural, Non-Sexist Instruction on Secondary Student Teachers. Educational Research Quarterly, pp. 65-75.

Martin, R. J., & Koppelman, K. (1991, Spring). The Impact of a Human Relation/Multicultural Education Course on the Attitudes of Prospective Teachers. The Journal of Intergroup Relations, pp. 16-27.

Shade, B., & Edwards, P. (1987, Winter). Ecological Correlates of the Education Style of Afro-American Children. The Journal of Negro Education, pp. 88-99.

Sleeter, C., & Grant, C. (1987, November). An Analysis of Multicultural Education in the United States. Harvard Educational Review, pp. 421-44.

Abstract
"INFUSING DIVERSITY PERSPECTIVES INTO THE CURRICULUM"
May 20, 1994

Moderators: Sandra D. Mangano, EdD and Carol Turoczi, EdD
Panelists: Dean Calvaresi, MS; Julia Parker, MS; June Rodriguez, BS;
and Sandra Rodman, MS.

As administrators, teachers, consultants, and coordinators of multicultural diversity, the infusion of diversity perspectives in education is paramount if we are to meet the increasing diversity of communities. Diversity perspectives include people of different age, culture, education, gender, language, physical abilities, politics, race, sexual orientation, social class, and values. It is this broad base look at diversity that provides a framework for infusion.

Multicultural education is needed now more than ever. We can only sense the rising need from the dramatic increases of overt racism and racially motivated violence that has raised the issue into public consciousness. Demographic projections for the year 2000 will impact the workforce, school and community: increasing diversity of the populations, decreasing diversity in education, disproportion in achievements, discipline and drop-out rates, and increased global tension strongly further provide the data that supports the need for a shift in the current education paradigm. The processes of integration, inclusion, and infusion must be incorporated into a curriculum model that includes human relations skills, cultural self-awareness, multicultural awareness, and cross-cultural experience.

In our three hour session, we seek to identify and discuss the elements of a strategic plan for multicultural infusion; examine curriculum models and their implications for infusion into the classroom; define the steps for multicultural infusion; implement diversity perspectives using demonstration lessons; illustrate the development of a multicultural/diversity plan; and experience a process for evaluating students' understanding of the infused multicultural concepts.

Selected Bibliography

Anti–Defamation League of B'nai B'rith. Human Relations Materials for the School. New York: ADL, 1990.

Baker, G. C. Planning and Organizing for Multicultural Instruction. Reading, MA: Addision–Wesley, 1985.

Banks, J. A. Teaching Strategies for Ethnic Studies. Boston: Allyn and Bacon, 1987.

Baughn, Dr. Juan R. Multicultural Sensitivity: A Principal's Reference Guide. Harrisburg: Pennsylvania Associations of Elementary and Secondary School Principals, 1989.

Bennett, Lerone Jr. Before the Mayflower. Chicago: Johnson Publishing Co. Inc., 1964.

Borba, Michele. Esteem Builders. California: Jalmar Press, 1989.

Brendtro, Larry K.; Brokenleg, Martin, and VanBockarn, Steve. Reclaiming Youth At Risk. Indiana: National Educational Service, 1990.

Clayton, Dr. Constance E. and Altman, Dr. Rita C. Asian/Pacific Americans: Getting to Know Us. Philadelphia: School District of Philadelphia, 1988.

Cosley, Doris and Merrill, Vicki. Multicultural Read–Aloud Kit. Arlington: Reach Center, 1989.

Dermon–Sparks, Louise and the A.B.C. Task Force. Anti–Bias Curriculum. Washington, D.C.: National Association for the Education of Young Children, 1989.

D'Souza, Dinesh. Illiberal Education. New York: The Free Press, 1991.

Educating a Culturally Diverse Student Population: Teaching Methods and the Learning Process. Virginia: Educational Research Service, 1991.

Educational Programs That Work. Colorado: Sopris West Inc., 1991.

Education That Works: An Action Plan For the Education of Minorities. Cambridge: Massachusetts Institute of Technology, 1990.

Fischer, David Hackett. Albion's Seed. New York: Oxford University Press, 1989.

Fradd, Sandra H. and Weismantel, M. Jeanne. Meeting the Needs of Culturally and Linguistically Different Students: A Handbook For Educators. Boston: Little, Brown and Company, 1989.

Grant, Carl A. and Sleeter, Christine E. Turning on Learning. New York: Macmillan Publishing Co., 1989.

Grayson, Dolores A. The Equity Principal: An Inclusive Approach to Excellence. Iowa: Gray Mill Foundation, 1988.

Grayson, Dolores A. and Martin, Mary Dohlberg. Gender/Ethnic Expectations and Student Achievement. Iowa: Gray Mill, 1990.

Grobman, Gary. The Holocaust. Harrisburg: Pennsylvania Department of Education, 1991.

A Guide to Developing Multicultural, Nonsexist Education Across the Curriculum. Iowa: Department of Education, 1989.

Haynes, Charles C. Religion in American History — What and How to Teach. Virginia: Association for Supervision and Curriculum, 1990.

Hill, Howard D. Effective Strategies for Teaching Minority Students. Indiana: National Educational Services, 1989.

BEST COPY AVAILABLE

Hofstede, Geert. Culture's Consequences. California: SAGE Publications, 1990.

Houston, Ronald L. The Education of Minority Students in Non-Urban Schools. Philadelphia: Research for Better Schools, 1988.

Johnson, David W.; Johnson, Roger T.; Holubec, Edythe Johnson, and Roy, Patricia. Circles of Learning. Virginia: The Association for Supervision and Curriculum Development, 1984.

Kendall, Frances E. Diversity in the Classroom. New York: Teachers College, Columbia University, 1983.

Kendall, Clarice; Wright, Florence Jean and Fisher, Stephen. Black History Month. Harrisburg: Pennsylvania Department of Education, 1991.

Kendall, Clarice and Wright, Florence Jean. Information and Resource Bulletin. Harrisburg: Pennsylvania Department of Education, Division of School Equity, 1991.

Kochman, Thomas. Black and White Styles in Conflict. Chicago: University of Chicago Press, 1981.

Lewis, Dr. Horacio D. Guidelines for Infusing Multicultural Education into School Curricular and Co-Curricular Programs. Delaware: Department of Public Instruction, 1990.

Li, Marjorie H. and Li, Peter. Understanding Asian Americans. New York: Neal-Schuman Publishers, 1990.

Lobe, James. Analyzing International News. Arlington: Reach Center, 1989.

McKissack, Patricia and McKissack, Frederick. Taking a Stand Against Racism & Racial Discrimination. New York: Franklin Watts, 1990.

Miller, Pamela R. and Grayson, Dolores A. Gender/Ethnic Expectations and Student Achievement, GESA For Parents. Iowa: Gray Mill, 1990.

Miller, Pamela R. A Curriculum Framework for Junior and Senior High Abuse Prevention Programs. Iowa: Gray Mill, 1989.

Miller, Pamela R. Poverty Prevention for Women and Children. Iowa: Gray Mill, 1990.

Nash, Margaret A. and Dougherty, Barbara. Changing Roles of Men and Women. Wisconsin: School of Education, University of Wisconsin-Madison, 1991.

Pedersen, Paul. A Handbook For Developing Multicultural Awareness. Virginia: American Association for Counseling and Development, 1988.

Perrone, Vito. Expanding Student Assessment. Virginia: Association for Supervision and Curriculum Development, 1991.

Project Reach, Respecting Ethnic and Cultural Heritage. Arlington: Reach Center, 1988.

Ramsey, Patricia G. Teaching and Learning in a Diverse World. New York: Teachers College Press, 1987.

Reducing Prejudice -- An Overview by Seven Prominent Educators. New York: Anti-Defamation League of B'nai B'rith, 1988.

Reach For Kids. Washington: Reach Center, 1988.

Religion in the Curriculum. Virginia: Association for Supervision & Curriculum Development, 1987.

Sanders, Jessie R. One State: Many Nations, A Multi-Cultural Curriculum Resource Guide With Native American Highlights. Harrisburg: Department of Education, 1990.

BEST COPY AVAILABLE

Seelye, H. Ned: Teaching Culture. Illinois: National Textbook Company, 1988.

Spargo, Edward. Selections From the Black. Providence: Jamestown Publishers, 1989.

Tiedt, Pamela L. and Tiedt, Iris M. Multicultural Teaching. Boston: Allyn and Bacon, 1990.

Wilms, Denise, and Cooper, Irene. A Guide to Non-Sexist Children's Books Volume II: 1976-1985. Chicago: Academy Chicago, 1987.

Wurzel, Jaime S. Toward Multiculturalism. Yarmouth: Intercultural Press Inc., 1988.

Wright, Florence Jean; Kendall, Clarice, and Fisher. Martin Luther King, Jr.: Celebration of Life. Harrisburg: Pennsylvania Department of Education, 1991.

CROSS-CULTURAL CONFLICT RESOLUTION

International and Inter-Ethnic Conflict Resolution

A Presentation at
The National Multi-Cultural Institute
Washington, DC
May 21-22

By Ambassador John McDonald and Dr. Louise Diamond
of the
INSTITUTE FOR MULTI-TRACK DIPLOMACY

Recent violence and unrest in the West Bank, Cambodia, South Africa, Azerbaijan, and Ethiopia show us clearly that agreements made at the political level cannot necessarily be equated with the resolution of ethnic or identity-group conflicts. Classic international relations theory discusses the "level of actor," quite frequently, and so we have interventions that focus on state-level actors, and non-governmental actors who focus on modifying the behavior of these actors. Social Peacebuilding shifts the focus to a different, broader, level.

For a peace to take hold and grow, we need to impact at the personal level, involving processes that bring about a transformation of the conflict—transforming the nature and deeply-embedded day-to-day habits that heretofore have defined the relationship of the parties in conflict (hatred, revenge, blame, victimization, hurt, anger, etc.). This transformation requires a deep transformation of the values, attitudes, feelings and assumptions, as well as of behaviors and structures that are associated with, or originated from, the conflict. In other words, there needs to be a major culture, or paradigm, shift.

This shift requires us to understand the transformation process as it applies to conflict-habituated systems, and how as outsiders, we may become engaged in these systems as facilitators of that process.

This workshop examines the theory and practice of peacebuilding in international, ethnic, and identity-group conflicts. We will focus on this transformative approach, considering five stages through which a conflict habituated system might journey toward peace (Motivation, Quest, Test, Reconciliation, and Renewal). Through experiential exercises, case study, lecture and discussion, we will explore skills of analysis and facilitation useful at various points in this process.

Therefore, in this workshop we will consider:

- What is the special nature of identity-group conflict?
- What is a conflict habituated system?
- What is the difference between conflict management, resolution, and transformation?
- What do we know about the transformation process in general, and how does this five-stage framework help us understand the possibilities and challenges of transforming identity-group conflicts?
- How is social peacebuilding different from structural or political peacebuilding?
- What are the 12 elements of social peacebuilding, and how might they be usefully applied at any of the five stages of the transformative process?
- What are some of the practical tools for social peacebuilding?
- What are the special ethical or psychological implications for the practitioner in this type of work?

Community Policing: Forging Partnerships with Diverse Neighborhoods

Abstract by Al Dean, Susan Levin and Lt. Earl Walts

As crime continues to escalate, police departments across the country are turning to community policing programs that enable citizens and police to solve problems and combat crime together. At the same time, many police departments are conducting diversity training programs to foster better understanding and communication between increasingly diverse populations and police officers.

What is Community Policing?

Community policing (also referred to as community-oriented policing) is a concept that emphasizes the importance of developing a partnership between the police and the community to effectively address crime and quality of life issues. Community policing strategies are designed to encourage proactive police involvement with the community, to reduce crime as well as the fear of crime and to increase citizen satisfaction with police services.

The foundation of community policing is problem-solving - a process in which police officers assess symptoms or conditions in a community or defined area, search for causes and create systematic and logical solutions to address, reduce or eliminate the problematic conditions. To be successful, the process needs to allow officers to think innovatively and take risks. By looking comprehensively at an entire community or area, officers can see how the problems may be related, and as a result, apply solutions in an integrated way.

The Role of the Community

The community plays a critical part in determining the strategies and tactics to be used in community policing. Without a collaborative process between the community and the police, ongoing support for these efforts will be tentative.

The police and the community engage in proactive short and long-range approaches to address problems and conditions within neighborhoods. These approaches include beat

foot patrols, alliances with civic organizations, town meetings and other forums to generate dialogue. Continuous and cooperative interaction between the community and the police department builds trust and commitment to make communities safe and to enhance the quality of life.

Exploring Community Policing

In this highly interactive workshop, the concept and practical applications of community policing will be presented. Specific programs developed and managed by the Alexandria (Virginia) Police Department as well as other programs across the country will be described. In addition, the challenges to adapting, implementing and sustaining community policing programs will be addressed. Participants will have an opportunity to work in small groups to develop a strategic plan for establishing community policing in their neighborhoods.

Recommended Reading

Portland Police Bureau (1990), *Community Policing Transition Plan*, OR: Portland.

Trojanowicz, Robert and Bonnie Pollard (?), *Community Policing: The Line Officers Perspective*, National Neighborhood Foot Patrol Center, School of Criminal Justice, Michigan State University.

U.S. Department of Justice, Community Relations Service (1993), *Principles of Good Policing: Avoiding Violence Between Police and Citizens*, PA: Philadelphia.

A series of publications on community policing are available from the U.S. Department of Justice, National Institute of Justice, Box 6000, Rockville, MD, (800) 851-3420.